565 Unions, or more exactly concubinage, between Imrad and
[595] Negresses are very common.

Imrad have the right to possess black slaves who are employed
[567] in household work and in keeping the herds.

Schirmer has said that the Ahaggar Imrad were sedentary peoples
114 entrusted with keeping the gardens; (1) he has committed an error,
241
565

1. Le Sahara, p. 298.

certainly because of erroneous information. This is all the more
curious since Duveyrier had already defined exactly the position of
the Imrad. (2)

2. Les Touareg du Nord,
p. 334.

114 Duveyrier translated the word amrid by the word "serf," which
565 corresponds exactly to the Arab expression ra'aya, and also because
566 the ra'aya are subjects liable to forced labor and taxes, whom the
marabouts are not allowed to possess by Moslem law. Duveyrier
believed he was confirmed in his opinion because of the fact that
the Inislimen of the Ajjer did not have the right to have Imrad. This
is an error of interpretation. This Arabic term cannot be suitable
under the circumstances, for the social class of the Tuareg Imrad
has no equivalent among the Arabs.

We have preferred the term "vassals" which is more suitable
[651] in our minds, because the Imrad are not unconditionally subject to
[643] forced labor, they pay a perfectly defined vassalage fee, their
[657] chiefs participate in the election of the aménokal, and they them-
selves own slaves.

/167/ Moreover, the term "vassals" has been adopted by
Richer, Deniker, Verneau, etc.